

The American Friend

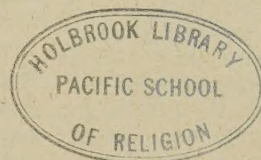
Old Series
Vol. LV No. 18

September 2, 1948

New Series
Vol. XXXVI No. 18

Quaker Pioneer of New Zealand

Ruby M. Dowsett



Call to the Heroic—II

Rufus M. Jones

Labor Sunday Message

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The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For September 12—Barnabas,
A Good Man

Acts 4:36, 37; 9:26, 27; 11:22-26; 13:1-3

We are so accustomed to generalizing about people and condemning them by classifying them that it is a fine thing to discover now and then a person who breaks over our generalization. It was with great appreciation that I saw, for the first time, that Barnabas was a Levite. Have we been inclined to type the Levites? Who were they? Why, they were people who passed by on the other side when they saw a man in trouble along the road. But you cannot be so final in your judgment, seeing that Barnabas, a Levite, was a good man, full of the Holy Spirit and of faith.

What other generalizations have you repeated which are just as false as the one about the Levites? Most of the racism of the world is based squarely upon such fallacies. In Jesus' day it was the Samaritan who was typed and to break it down Jesus told of the Good Samaritan. There is so great a danger in such an easy classification of people that I dislike hearing it, even when it is said that Quakers are people of good deeds and good will. It is not easy to disprove the generalization. Some Levites are bad, some are good; some Quakers are generous, some are not.

This real goodness of Barnabas is nowhere more evident than in his welcome response to Paul when he returned to Jerusalem after his conversion. True courage is a by-product of inner integrity. Barnabas could welcome Paul because he himself was a whole person, I think, just as William Penn could make a friendly treaty with the Indians because he himself was right inwardly. How much of our suspicion of other people is due to our own lack of integrity? How often do we fear to do right because we have a sense of inward weakness and wrongness? He that dwelleth in the secret place of the Most High shall not be afraid of the terror, or the arrow, or the pestilence says the Psalmist.

Notice how many persons helped bring Paul along in his service to the Christian cause. One of the services which many of us could perform is to sponsor and encourage others in their Christian service. Barnabas would have been a splendid Elder in one of our

Meetings. He had discernment. He saw Paul, not as a former persecutor of the Church, but as a potential leader for the future. Stephen, Ananias, Barnabas, Aquila and Priscilla all had a part in Paul's preparation. For every man of power and effectiveness there are numberless faithful and wise people who have in one way or another been fore-runners and way-makers. Well could Paul say, "I am debtor," for we all are.

The Church needs people like Barnabas. He will certainly find the gates of opportunity open to him. It is not enough to have leaders, even of the stature of Paul, for the church does not move forward just on the feet of great preachers, or thinkers, or theologians. It moves forward also on the feet of good men who are full of the Holy Ghost and of faith; who are persons of integrity, courage, and spiritual insight.

Questions:

1. Where are we most likely to use unfair generalizations about people?
2. Do the Elders in your Meeting exercise their function as encouragers of Christian workers?

RUSSELL E. REES

For September 19—"The Town Clerk
of Ephesus"

Acts 19:23-41

Someone has reported that Cotton Mather, the New England divine of Colonial days, was in the habit of saying when faced with a puzzling situation, "Let us consult the town clerk of Ephesus." This, to him, was the equivalent of saying, "Let us not be hasty in our decision." Hasty methods, based upon prejudice and desire for personal gain, are likely to be ill advised.

This lesson is a good place to raise the whole question of the relationship of religion to law and order. I am a little disturbed by an implication I sense in regard to law and order, for it seems that some of us are in rebellion against them. Individualism can be pushed to a ridiculous extreme when it means complete freedom to do as one pleases. The price of a good world is partly, at least, the establishment of order through law. Any of us who demand the right to refuse to comply with certain laws need to be extremely careful to comply with good laws. The

Query about not defrauding the public revenue is a case in point.

The Town Clerk of Ephesus believed at least in due process of law and that in case of grievance a man should depend upon this due process, rather than taking the law into his own hands. The administration of the law without partiality is the basis of a good society. So much is this true that one way to get bad laws repealed is to enforce them. We cannot afford to have on the statute books, laws which we are afraid to enforce. The very failure to enforce undermines, not the specific law, but the whole idea of law.

Now it should be added that the Town Clerk was not a Christian, and we are making no brief for his shortcomings. I do not know what his main purpose was in quieting the rising multitude. Perhaps he was only trying to avoid the issue, or trying to play safe. No doubt the sincere Christian is seldom inhibited by the law, but it is not because he despises the law; he merely lives beyond it, that is, better than the law demands.

What is it that Christianity adds to this, and how would the Town Clerk have been changed by being a Christian? The other half, as stated by Jesus, is the relationship to God. "Render to Caesar the things that are Caesar's, but unto God the things that are God's." That seems to me to be the thing that is different about a Christian—that he renders certain things to God. His conscience, for example, does not belong to the state. When conflict arises between the law and the conscience, what do we do? To whom does conscience belong—to Caesar or to God?

Early Christianity, as Paul clearly saw, was deeply indebted to good law and good government in its early years. It cannot be merely accidental that, in general, the Roman officials were just in the administration of the law where Christians were involved. Later the story was different but in Paul's time, at least, the Roman officials were more dependable and more likely to act with understanding than were the Jews. This, of course, accounts for Paul's favorable opinion of government. When any government becomes totalitarian, then all sincere persons are in for trouble, but even then the trouble is not the state or the law; it is a bad state and an evil law.

Questions:

1. Under what circumstances is a person justified in standing out against the law?
2. Should Friends take greater part in politics, and seek for a political solution to our problems? Should more of them run for "town clerk" today?

RUSSELL E. REES

THE AMERICAN FRIEND

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Authorized by The Five Years Meeting of Friends in America
Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—\$2.00 per Year

Old Series
Vol. LV No. 18

September 2, 1948

New Series
Vol. XXXVI No. 18

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

EDITORIALS

Civil Disobedience?

GENERALLY the pronouncements of Friends' conferences, official or unofficial, are received with apparent indifference. They cause not a ripple on the surface of our discussion. Now and then a sentence appears which stirs Friends into sharp reactions. One such is a sentence in the unofficial, though very representative conference on conscription held at Earlham College, July 20-22. Here is the disturbing sentence, "We warmly approve civil disobedience under Divine Compulsion as an honorable testimony fully in keeping with the history and practices of Friends." (See THE AMERICAN FRIEND, August 5, page 259.)

Like many others, this unofficial conference ended in a flurry of haste. Members of the conference, with opposing points of view, were agreed that the necessary haste in the closing hours was regrettable. The final copy was edited and released by a sub-committee which was given power to incorporate suggestions made in discussion of the text. There is no criticism of the committee offered here, for they were so empowered and issued a very fair report of the closing hurried discussion.

The young men of draft age also met and drew up a statement of their own, with no older persons present. It was a much milder statement than the one in which older Friends participated, although it was suggested in the conference that older Friends were unduly influencing the conclusions, and toning down the idealism of youth. It is the statement issued from the entire conference that now elicits the rather spirited discussions by Friends and others.

If genuinely digested, the sentence in question means nothing more than a reiteration of support for those who feel conscience bound to disobey a law when they believe it is contrary to "divine compulsion," as they understand it. That is what it means, but it is not stated clearly. The sentence is out of focus and therefore blurs the central issue. It is so worded that misunderstanding is sure to follow, chiefly because the words "we warmly favor civil disobedience" are sure to rise as a phrase out of the context. This represents bad reading, to be sure, but it is the kind of reading which conferences should know will certainly be done.

Our chief argument here, however, is not with grammar or sentence structure, but with an idea.

There are persons who apparently feel that counseling civil disobedience, in itself, is a valid position. With that point of view we take issue. There is no virtue in civil disobedience, as such. The real issue that we face is one of conscience and obedience to its guidance. Very conscientious people can be mistaken in their leading, but we dare not counsel them to be less than conscientious.

We do not start with disobedience, but with inward obedience. It is fully in keeping with the history, faith, and practice of Friends when we bring to government a conscientious and responsible citizenship. That is our positive answer. It is safe to say that there can be no peace on earth apart from the principles of government which issue in orderliness. Anarchy is no answer, even in a world far more ideal than our present one. Therefore, we should seek as Quakers and as citizens to improve government by every rightful, cooperative effort. That is the emphasis, positive and constructive, which Friends make. The focus is not "civil disobedience," but positive obedience to the will of God, as we understand it, which may at times lead to the disobeying of a law believed to be wrong, but positively leading to a constructive, Christian citizenship. If Friends disagree, it is probably on emphasis rather than on principle.

It is good that this discussion has been incited, but not at the cost of clarity. It is better when the question is clearly stated and rightly focussed on the central issue of conscience rather than on the result of occasional disobedience. We believe the conference was one in its point of view on principle.

As for "civil disobedience," against which some fire has been levelled, we might well be reminded that Americans, right and left, are practicing disobedience to law, and often for reasons of convenience or profit rather than on grounds of conscience. For instance, what about laws on gambling, liquor sales and consumption, slot machines, income tax evasion, racial discrimination, and even the more flagrant forms of traffic violation. Such disobedience, however, offers no logic for Friends. We should try to over-live our obligations to government rather than to under-live them.

In any case, our position is first of all positive and constructive in its nature. If, at times, conscientious disobedience to a bad law is necessary, then a negative

really becomes a positive in our effort to bring in an order of society in which "the government shall be on His shoulders, and He shall be called, 'The Prince of Peace.'"

Center of Gravity for Quakers

AS Friends meet to discuss problems of peace, economics, temperance, race relations, and other fields open to applied religion we generally begin, proceed, and end with group worship. When we meet, in whatever technical field of interest, we meet as the *Religious* or Christian Society of Friends. Unless representatives are hand picked, as technicians in a given field, we do not meet as experts prepared to chart or blueprint our answers with any high degree of technique.

Important as it is to make our faith effective in every area of life, we must distinguish between center and circumference. The center of gravity toward God

and a sincere search for his will can draw us toward one another and toward all men involved in the problems we face. Going deeper we can find the roots of our problems.

There is no dogmatic answer to many of our complex human problems. There is no short cut that can safely by-pass the necessity for an enlightened decision-making individual. The larger answer is often the longer answer, for it asks us to grow in discernment. If we move into the current of God's love we can face more steadily the immediate problems before us. The first response of God to our problems is that which answers the cry, "Create in me a clean heart, O God; and renew a right spirit within me."

But it does not end there. Our chief failure lies not in our inability to discern the will of God, though we often fail at that point, but our chief danger is that we shall fail to follow the light we have. The second answer is, "Rise up and follow me."

E. T. E.

Call to the Heroic—II

By Rufus M. Jones

IV

THE going forth of a large band of Publishers of Truth in 1652, spreading the Quaker way of life over England and the world, was one of the most heroic of all the undertakings in Quaker history. The story is told in the volume, *Publishers of Truth*, and in a recent book by Ernest Taylor, entitled *The Valiant Sixty*. Two Minutes adopted by General Meetings held in 1658 and in 1660 make the heroic efforts of these Publishers very vivid. They are as follows:

"Having heard of great things done by the mighty power of God, in many nations beyond the seas, whither He hath called forth many of our dear brethren and sisters, to preach the everlasting Gospel; by whom He hath revealed the mystery of His truth, which hath been hid from ages and generations, who are now in strange lands, in great straits and hardships, and in the daily hazard of their lives:—our bowels yearn for them, and our hearts are filled with tender love to those precious ones of God, who so freely have given up for the Seed's sake, their friends, their near relations, their country and worldly estates, yea, and their own lives also; and in the feeling we have of their trials, necessities and sufferings, we do therefore in the unity of the Spirit and bond of truth, cheerfully agree, in the Lord's name and power, to move and stir up the hearts of Friends in these countries, (whom God hath called and gathered out of the world,) with one consent, freely and liberally, to offer up unto

This message, started in the issue of August 5, is concluded in this issue. It was prepared by Rufus M. Jones to be given to New England Yearly Meeting. After his death on June 16, his daughter, Mary Hoxie Jones, read it to the Yearly Meeting.

God of their earthly substance, according as God hath blessed every one,—to be speedily sent up to London, as a free-will offering for the Seed's sake; that the hands of those that are beyond the seas in the Lord's work may be strengthened, and their bowels refreshed, from the love of their brethren."

At the General Meeting held at Skip-ton, the 25th day of the Second Month, 1660, an epistle was issued containing a recommendation of a similar collection. It commences thus:

"Dear Friends and Brethren,

"We having certain information from some Friends of London, of the great work and service of the Lord beyond the seas, in several parts and regions, as Germany, America, and many other islands and places, as Florence, Mantua, Palatine, Tuscany, Italy, Rome, Turkey, Jerusalem, France, Geneva, Norway, Barbadoes, Bermuda, Antigua, Jamaica, Surinam, Newfoundland; through all which, Friends have passed in the service of the Lord, and divers other countries, places, islands, and nations; and among many nations of the Indians, in which they have had service for the Lord, and through great travels have

published His name, and declared the everlasting Gospel of peace unto them that have been afar off, that they might be brought nigh unto God."

One of the most heroic episodes in the entire story is the attempt at the Quaker invasion of Puritan New England. The invasion was begun in 1656 by that supremely heroic woman, Mary Fisher, and her companion, Ann Austin. Their entire period in Boston was spent in prison, but they made one notable convert, Nicholas Upsall who, though an old man, was made of heroic stuff, well suited to the times. The creative invasion came with the voyage of the Quaker ship, "Woodhouse," "Steered by the Lord, like as He did Noah's Ark." It brought eleven heroic Quaker Publishers, all of them young except one. They planted Quakerism on Long Island and in many parts of New England. Two of them returned home deprived of an ear. William Brend was terribly flogged, and one of them, William Robinson, never returned home, being hanged on Boston Common. And others who went up to Boston "to look her bloody laws in the face," suffered likewise. The entire story of planting Quakerism in the American Colonies is an heroic one. Yes, we are the inheritors of a very heroic faith. We have not always kept this faith and maintained this heroic tradition.

V

I resolved as a boy to be a heroic Quaker. The first intimation of what might happen came when I was ten years old. I was a very ill little boy and

was reading the Bible through to my grandmother. We had one of those amazing Quaker itinerant visits. It was Rufus King of North Carolina with James E. Rhoads as his companion. Dr. Rhoads was one of the most dignified men in the world. He was Editor of the *Friends Review* in Philadelphia and was later to be the first president of Bryn Mawr College. They, of course, had a religious "opportunity" with our family. In the midst of this solemn "opportunity" James E. Rhoads rose, walked across the room, put his hand on my head and said: "In the midst of a perverse and crooked generation he will shine as a light in the world." Nothing seemed more unlikely. And yet I could never get over the feeling of that prophetic hand on my head.

Years later, in 1886, when I was in Europe learning the languages necessary for my studies in mystical religion, I suddenly felt myself divinely invaded. I was alone on a solitary walk, near Dieu-le-fit in France, in the foothills of the Alps. I felt the walls grow thin between the visible and the Invisible and there came a sudden flash of Eternity, breaking in on me. I kneeled down then and there in that forest glade, in sight of the mountains, and dedicated myself in the hush and silence, but in the presence of an invading Life, to the work of interpreting the deeper nature of the soul, and direct mystical relation with God, which had already become my major interest.

The first chance which came to me to enter a heroic career came to me when I became editor of THE AMERICAN FRIEND which I created by a near miracle in 1894 by uniting the *Christian Worker* of Chicago and the *Friends Review* of Philadelphia. I began at once to interpret to my large list of readers a thoroughly definite type of Quakerism, expressed through two editorials each week. I soon discovered that this was a heroic mission. There were a great many Friends who were thoroughly opposed to any change of outlook. Nearly every issue of the paper reveals lines of opposition and my correspondence, carefully preserved, reveals the issues involved. But for almost twenty years I went straight on interpreting the type of Quakerism which I was convinced ought to prevail in America, and in retrospect it seems to me to have been heroic business.

I had only just finished with THE AMERICAN FRIEND in 1914 when the chance came to help Henry Hodgkin start the Fellowship of Reconciliation. In 1917, The American Friends Service Committee was created which has been from the very first the incarnation of heroism. This service of love and reconciliation in war time and in areas of loss and suffering, and in regions of collision

and conflict has given hosts of Friends and kindred spirits the opportunity to exhibit a heroic type of Christianity more like the heroism of primitive Quakerism than anything else that has appeared since those first years. It has given a great many young Friends a chance to invade areas of danger in difficult service and to live on the perilous edge and to practice a heroic type of Quakerism. It is an interesting fact that three of the leaders of this heroic experiment, Wilbur Thomas, Henry Cadbury and myself are members of this Yearly Meeting.

About a dozen years ago the American Friends Service Committee started the Work Camps projects. It means taking about thirty young people into an area of economic conflict and doing a creative and constructive piece of work there, and getting right into the heart of the social and economic situation. There have been about seven thousand youth at these jobs and a great many of them have found themselves and have built their lives on a new pattern while they have been in these work camps. Out of this experience has come a vision of what our trained youth might do for America. We must, of course, help with rebuilding abroad, and our first concern must be to save the underfed children, but we have a great many urgent tasks here at home. There is one especially that lies close to my heart.

VI

I believe that our next heroic effort will be a concerted movement to recover our rural communities and bring back to full production the abandoned farms. I am thinking not only of restoring the abandoned farms but also of bringing back the spice of life, the variety of interests and the spiritual power that made New England communities such centers of life and enthusiasm as was the case in my boyhood.

The world rests on the shoulders of common people. Six presidents of the United States were born in log cabins, five others were sons of farmers, three were sons of artisans, and three were children of country parsons. "Why aren't you at the front?", a militaristic woman shouted to a farmer who was milking his cow. "There ain't no milk at that end of the cow." We must get at the vital end where the sources of life are—that means these local communities of ours. We must make them vital cells in the life of the nation. Most of our statesmen have been born and trained in the country. The moral fiber of the nation has come from the farm. What I want to see is a stream of our youth who have endured hardship and danger and who have the physical fiber for it, turn away from the cities to put their lives into this business of rebuild-

ing our villages and rural areas and making rural America blossom like a rose.

There is an excellent living and something more on any one of these farms and it is the greatest place God has ever made for raising a family of children.

Few things in the religious world are more important than the complete recovery and return to their spiritual life and power of our rural Meetings that have made a striking contribution to the progress of Quakerism in America in its earlier days.

One of the most significant features of our American history has been the constant expansion of the frontier. This has been throughout *heroic business*. This has put manly fiber into our youth. But there are no more land frontiers. We must discover a new skyline, new frontiers of life and creative faith. I believe this can best be found in a concerted effort to recover our rural communities. There is only one thing supremely important now—and that is to help build a new kind of world. The only way to be good in this crisis is to be *heroically good*.

(Concluded)

EUROPE IS LONELY?

James M. Read, foreign service secretary of the American Friends Service Committee, has recently returned from France, Poland, Austria and Germany where he gave particular attention to the work of the Service Committee, and from England, Czechoslovakia and Switzerland where he visited more briefly. After conferring with AFSC workers, with community leaders, government officials, occupation authorities and individuals, James Read came away with the feeling that Howard Mumford Jones' point, that the trouble with Europe is loneliness rather than communism, is well founded.

James Read was also impressed with the fact that people are still without enough to wear and eat; the stores are nearly bare. The caloric level in the American Zone of Germany, for example, is still about 1500 per day, although it is hoped this can be raised to 1800 by fall. The meaning of this figure is clearer when we remember that in the Minneapolis Starvation Experiment during the war the CO's "starved" on 1700 or 1800 calories a day for only six months. It is also sobering to hear that Americans in Berlin are eating an average of 3800 calories a day.

Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.

PSALMS 19:14

A Quaker Pioneer in New Zealand

By Ruby M. Dowsett

AMONG the early Friends to settle in New Zealand was one by the name of Ann Fletcher Jackson. Her diary tells the story of spiritual struggle and doubt, and of a triumphant faith that pierced the darkness again and again.

Born in Leigh, England, in 1833, she was a timid, sensitive child, and frail of body, suffering all her life with valvular heart trouble, and at times with crippling rheumatism. A great love grew up between her and her father, but his sternness hindered her freedom and her natural timidity could not break through the feelings of restraint and reserve. Little is recorded of Ann's mother, but it is clear that there were no real bonds between them and that she failed to understand her daughter's mystical and imaginative nature. So Ann was a lonely little girl.

When she was about sixteen years of age, a visiting Friend spoke pointedly to her, "Be thou faithful my young friend and sister, for the Lord will lead thee in untried and untrodden paths, but as thou keepest Him for thy Guide He will make darkness light before thee and crooked things straight, *But Be Thou Faithful.*" These were indeed prophetic words.

In 1859, she married Thomas Jackson and made her home in Birkenhead. The next few years were very busy ones with increasing family ties and financial difficulties. Many times illness brought her to death's door, but nothing could daunt her spirit. From a sick bed, she would venture forth to visit some one in distress or to attend some special meeting and to every one's amazement would return home with renewed strength and fresh vision. Her family was very dear to her and in spite of her many duties she doesn't seem to have neglected their needs.

But a change was coming! For conviction was growing in the minds of Thomas and Ann Jackson that they must look across the seas to New Zealand as their future home. To Ann this meant the severing of very precious ties and the giving up of many comforts. They left England with their eight children for New Zealand in 1848 by the little sailing vessel, "James Wisheart," paying in all one hundred and eight pounds for their passages! It was a terrible trip—the Captain and mates often being sadly the worse for drink, and conditions on the ship being quite primitive. Nor did Ann make things any better by praying publicly

Here is a moving, deeply thrilling story by a good story writer; it is about life on the frontier as lived by a Quaker heroine.

at a Sunday service that the Captain might become a Christlike captain and that the mates might become God-fearing men!

After nearly four months at sea, was it any wonder that New Zealand seemed a paradise when the "James Wisheart" dropped anchor at Auckland? A few weeks later she writes in her diary, "Our means will not allow us to purchase land, but Thomas has selected three hundred acres under the Homestead Act. By complying with certain conditions for five years the land becomes ours."

Thomas Jackson and the older boys wanted Ann to remain behind in Auckland while they settled in their new home and prepared it somewhat for her coming. "Never, no never!" Ann said to her husband. "Where thou goest, I will go," and there is no doubt that history was made in that decision, for from that moment it was this frail little lady who inspired the pioneering. Courage and tenacity, initiative and vision, faith and love—she had them all.

A home of sorts awaited her—a real bush house of two rooms built of timber slabs, with the gaping spaces covered with bark from the trees. "At present," she writes, "our cooking utensils consist of a 'billy' and a frying pan. It will be a tedious process to make bread for all the family in a frying pan over a large, open fireplace with the fire burning in a hole in the ground." Of course, cases were on their way, but weeks and months could pass in those days before they arrived! But gradually this tiny bush house took on quite an air as books arrived, one or two cherished pieces of china, some silver and pictures and last, but by no means least, a tiny harmonium! Then life commenced in earnest. The felling of the bush, preparing the ground for pasture, the gradual building up of stock, the making of a garden, and the steady preparation of timbers for their real home. Dinners were mostly provided by the aid of the gun or the fishing line.

But oh! the hardness of those first few years when Ann experienced to the full the trials of a pioneer. There were perils by flood, then fire, and

poverty such as no New Zealander knows today. For three months dry bread and water, or tea without milk or sugar served for two of their three meals. One evening, when her eldest son returned home from digging in the distant gum fields in order to supplement the slender family income, she had only dry bread and tea without milk to set before him. That night Ann wept, but there is also an entry of a prayer in her diary showing the triumph by faith and courage even in hard days such as this.

She played many roles in that back bush country. She was doctor and midwife, general nurse and school teacher, spiritual adviser and friend of Maori, and white man alike.

Her diary tells of being fetched by a neighbor in a terrific storm at dead of night, for there was dangerous illness in his home! The lantern blew out, and they tripped over roots and logs! When at last they reached the river it was in flood and all that showed of the small bridge was the white hand rail. The danger of the situation did not seem to concern Ann. She was needed on the other side! Another time, in riding her horse across a flooded river to get to her school which had been closed for several days because of heavy rain, she watched her small son, who was following her, swept off his horse and carried down the river in the raging torrent. How horse and boy reached the bank in safety is a mystery, but they did! And Ann records that her legs were shaking and that she was really frightened on this occasion!

Then there were the bush fires! How terrifying! How heartbreaking! But there is a wonderful entry in the diary on the evening of the day when Ann watched the flames destroy in only a few minutes the seasoned timber for their new home—timber which had taken six whole years to prepare! She writes, "It was a grand sight, that blazing bush and those burning trees, throwing down showers of sparks from the rough grass sods which grew in their branches." It was her love for the Society of Friends that was Ann's burning passion. They held meetings regularly in their little bush home, which were welcomed by the neighbors, sometimes attended by Maoris as well.

After some eight years in New Zealand, Ann felt a growing concern to visit Friends throughout the country. Can we ever estimate what the world-

wide Society owes to the visitation of concerned and acceptable Friends? It is interesting to note that among the letters of encouragement which she received was one from the elderly Friend who had urged her to be faithful when she was a girl of sixteen years. English Friends supported this concern in every possible way, but even this generous assistance would have been quite insufficient to have enabled this dauntless little lady to travel from end to end of our Dominion, often by pack horse, had it not been for the help of her husband and especially her children. The whole family accepted the fact of their mother's call to the ministry and assisted her to fulfil it. On the first of the eleventh month, 1885, Ann had the joy of being present at a meeting for worship in Auckland—the beginning of a regular meeting in that city.

She continued her visiting throughout the country and even ventured to Australia as well. There is no doubt she knew the secret of speaking to conditions. Her own sensitive spirits sensed another's need. Out of her own suffering she ministered to those who suffered, and out of her own struggles in the world of the Spirit, she understood another's doubts and fears. She was a true mystic who really listened to and heard the still, small Voice. She believed with her whole heart that God really meets and communes with his people. In 1892, English Friends begged the Jacksons to move to Auckland so that the young Meeting there could be strengthened by their presence. This opened up a new world of service, with many fresh opportunities.

Ann passed to her rest in 1903, at the age of seventy years. "She was a merry soul. She scattered joyousness like the spray of a tumbling waterfall in the morning sun. She was a restful soul—calm and still like a pool in the evening light. She had a word in season—it was wonderful how she spoke to one's condition and to those who were in any need of comfort." Thus through the faithfulness of pioneers here and there, the Society of Friends found a place in the life of our young country and gradually became established through their faithfulness.

Concerning the Church of Christ George Fox said, "They are living members, living stones, built up a spiritual household, the children of promise, and of the seed and flesh of Christ; as the apostle saith, 'flesh of his flesh, and bone of his bone.' They are the good seed, the children of the everlasting kingdom written in heaven, who have put on the Lord Jesus Christ. They sit together in heavenly places."

LABOR SUNDAY MESSAGE

Federal Council of Churches

This is a call to Christian thought and action.

On Labor Sunday Christians should give special emphasis to the practical decisions that economic life daily forces men to make. Christian principles are involved in these decisions. It is the responsibility of churches to help men to discover what these principles are and what they mean for men as producers and consumers, as investors and citizens. The Church is under a divine imperative to call all men—but first its own members—to recognize God's lordship over individual souls and the whole of life—the home, the farm, the factory, the market place, the banking house, and every form of associated activity in the community, nation, and world. It is his will that his kingdom come on earth among men.

All the resources of the earth are gifts of God to all nations and peoples. Under the laws of men they become property, but God remains the absolute owner of "the earth and the fullness thereof." This means that every form of human ownership or control or use of property is a trust with responsibility to God and one's fellow men. It must be kept under the most severe scrutiny in the light of the purpose of God's creation.

According to the Christian faith each person is made in the image of God, and hence has dignity and worth whatever his work or status. Hence, the worker must never be treated as a commodity but always as a person, whose well-being depends in large part upon the rewards and conditions of his labor.

No economic system fully serves the common good. No such system fully expresses the will of God. Improvement of economic arrangements is, therefore, the obligation of all Christians. It is their duty to see that economic arrangements serve human welfare and that the welfare of society is not sacrificed for the sake of the economic system.

Growth of large-scale enterprise and technological developments, with the consequent integration of control and large-scale financing, tend to produce a concentration of economic power. This has been accompanied by a growing feeling of economic insecurity. These changes have made it increasingly clear to men that they are helpless in coping individually with major economic forces around them. Joint action for mutual aid and protection has become an imperative necessity to those who depend on their labor for a living.

Christians who share in the control of economic power, whether in management or as representatives of organized labor, have a special responsibility to

direct economic forces toward service to the whole society.

In the present world situation there are real conflicts of emphasis among such positive values as freedom and order and justice. The neglect of any one will soon make an economic system intolerable because each of these is a necessary part of God's purpose for economic life. All systems must be tested by the extent to which they conform to God's will as revealed in Christ.

What then are principles and objectives which should guide Christians in their judgment upon economic institutions and in the personal decisions which they make in their various occupations?

1. There should be a minimum standard of living to which every person has access. Such a minimum should be sufficient for health, cultural growth, and protection against hardships beyond one's control. It must be recognized that such a minimum standard will be conditioned by the relation of production to population.

2. All persons have the moral right to equal opportunities to develop their capacities. To make equal opportunities available to all children and youth is therefore a special responsibility of the Christian community.

3. Every able-bodied man and woman has the moral right and duty to serve the community in the home, through work under conditions that assure fair compensation, and in voluntary community service.

4. Economic decisions are in large measure group decisions for which both political and economic forms of organization are necessary. The Christian's responsibility includes his taking a vigorous part in those political and economic activities which hold the greatest promise for the realization of Christian objectives. All persons have a moral right to such participation regardless of race, creed, color, or sex.

5. The churches have been right in giving encouragement to the development of the labor movement, both as an instrument for securing greater economic justice and as a source of both dignity and morale for workers. Yet, in specific issues that may today separate labor and management, the Church should not prejudge the rightness of either group. While making judgments in particular cases, it should concentrate on the encouragement of all those processes which are in harmony with its ministry of reconciliation.

6. Every national policy must be judged by its consequences for the lives of people in all lands and by its effect upon the economic basis for a peaceful world. There should be tolerance to-

ward the economic experiments and institutions of other peoples, though these must be judged by the same moral principles as our own.

Labor Sunday presents a clear call to every Christian to consider earnestly the possibility and the means of attaining a more Christian economic life than now exists. It summons him to re-examine his own relationships as employer or employee, as buyer or seller. It requires each Christian to reevaluate

his position on the grave economic issues that have emerged upon the field of political action. Labor Sunday calls him to ask of himself and to give answer—after rigid self-analysis—concerning his economic activities: Am I right or wrong? Am I selfish or generous? Am I loving my neighbor as myself, or am I taking an unfair advantage over him? How truly Christian am I in my part of the economic life of this nation and of the world?

Echoes from Silver Bay

New York Yearly Meeting of Friends

THE New York Friends, in joint sessions from Seventh Month, 30th through Eighth Month, 6th, have after years of searching found the ideal place to hold such a large gathering. Over five hundred Friends gathered in the closest communion at beautiful Silver Bay on Lake George.

The reports on Ministry and Counsel and the State of the Meetings, coordinated and analyzed by George Corwin, showed that too few Meetings have dynamic power emanating from them. The influence of the Meeting in the community was not felt to be significant. That poverty of spiritual dynamic force must be remedied before healing can be offered to others. A small group of really dedicated people can form a nucleus which will attract others, and humble and anxious seekers will be woven into the fabric of the Meeting. Jacob Ritter observed that Friends confined their appointments to a few members and urged the appointment of new Friends on committees.

George Badgley introduced Percy Thomas, field secretary of the Five Years Meeting Committee on Evangelism. He addressed the Seventh Day evening meeting on the subject, "Redeeming our Heritage of Friends." He stated that although there was much of excess and disagreement in the early movement of Quakers and in later nineteenth century developments through the evangelical period, we today owe much to their message.

The First Day evening meeting was addressed by Henry J. Cadbury, who spoke on the subject, "Social Testimonies of the Society of Friends." The belief in the "Light Within" is perhaps the reason for Quakers having impressed the world out of all proportion to their numbers. Two things are noticeable to the world—our way of worship and our social conscience. We have not attempted to end war in the world, but we have endeavored to end war in our individual relations.

AN ALIVE BUSINESS SESSION

The session on August 2 gripped our imagination. There were no irrelevant words. Frances Hart Burke recommended to Friends valuable books and pamphlets suited for adults and children. E. Raymond Wilson, reporting for the Committee on National Legislation, said that the road ahead is new and our work can be invaluable. He spoke of closer cooperation with other groups. Universal Military training did not come to a vote due to intensive work of the Service Committee and other agencies. Raymond Wilson advised "Keep a copy of everything connected with the draft. Claim every right to which a person is entitled. Consult local draft boards first. Ask a veteran in each group to help with advice."

Norman Whitney spoke most effectively on the recent Earlham Conference, in which one hundred and thirty-three of the most representative and able Friends from the entire country had participated. He said we never speak as a nation with integrity and moral power while we send our men to prison or to war. The Richmond statement, after a number of sessions devoted largely to discussion of "civil disobedience under Divine compulsion," was accepted by the Yearly Meeting, and directed to be distributed.

The session concluded with a strong message from Henry Cadbury. He asked if we were so encumbered with the cares of life that we miss the fact of the accessibility of this readiness within our grasp of the things most worth while.

J. Barnard Walton spoke on the spiritual needs we have, and on how to fulfil them. He said that when two or three concerned families of Friends get together, a vital spark of Quakerism is born. Levinus Painter said the Society of Friends has for years been recruiting its membership from other faiths. He asked if it could be that we would rather do something for people than to

share our lives with them. He said that the world will not be spiritually alive except as a personal spiritual rebirth is experienced.

Anna Cox Brinton presented a report on Pendle Hill, which is approaching its twentieth anniversary. William Hubben, editor of the *Friends Intelligencer*, gave an account of the status of that publication, while Percy M. Thomas, secretary from the Five Years Meeting, brought a statement concerning THE AMERICAN FRIEND. Reports were given on the Friends Center in New York City, and the Emergency Quaker Service. The report of the Joint Committee on Records was approved. Gratitude was expressed for the work of John and Mary Cox.

A message of devotion was carried by Leslie D. Shaffer, secretary of Friends World Committee. Reports of the Young Friends Fellowship were given by Carol Baker and Eunice Reynolds, with an urgent call from Elizabeth Richie that young people attend the next conference. Leslie Shaffer, secretary of the American Friends Fellowship Council, said we must have sources of membership for the Society of Friends. The Wider Quaker Fellowship has 3,508 members located in ninety-six cities throughout the United States.

YOUNG FRIENDS PARTICIPATE

The business session on August 15 was devoted to educational affairs. A plea was made for changing the name of First-day School Committee to Committee on Religious Education. Eighteen children under five years of age attended Yearly Meeting, and 109 between the ages of five and eighteen. They appeared before the entire group and gave an impressive program, including some songs. The Yearly Meetings are greatly indebted to Glad Schwantes, and the others who gave so devotedly of their time.

William Hubben's closing address on "Quakerism in the Christian Fellowship" explained the main issues coming before the Amsterdam Conference of the Churches. He said that Friends have a unique testimony to contribute to the family of churches. The trend in theology is toward a rebirth of Calvinism, but the unchurched masses of our age are longing for a message such as Friends inherited from their early leaders. J. Hollingsworth Wood and Marion Cox expressed a feeling of indebtedness to the Meeting for assigning them the task of reading the Epistles. Thankfulness was expressed for the vision of Friends in other circles.

CAROLINE B. SMITH

Everything is born small and grows big, except trouble, which is born big and grows smaller every day.

An Arab proverb.

THE WORLD ASSEMBLY BEGINS

From One of Our Representatives

Perhaps the following will be useful, even though we have had only a few days of the Assembly.

The gathering at Amsterdam is now in full swing and we can begin to see both its strength and its weakness. Its strength lies in the wonderful fact that we have actually come together, and not in any words that will be said here. The total assembly, counting delegates, alternates, consultants and accredited visitors, is very large and fills the Concert Hall. The costumes are highly expressive of the breadth of unity represented. Daily in our hotel we see Nazarites with long hair and beards; Indian Christians in long red robes; and many bishops and archbishops. A man with a necktie feels a bit conspicuous.

Last night, Monday, August 23, there was a state reception in the art gallery with more than two thousand attenders. We went through the halls where hang the priceless treasures of the Dutch people—pictures by Ruben, Van Dyck and Rembrandt, but the people looking at them looked not dissimilar, in many instances, from the people in the paintings. Many white ruff collars, for example, were in evidence.

Yesterday, Princess Juliana attended the afternoon session and received a great ovation. I noticed that she sang heartily on the hymns. The whole city is gorgeously decorated in preparation for her coronation which comes just after the Assembly ends. The people here are very loyal to their royal house.

The people of Amsterdam are wonderfully kind to their visitors, practically none of whom can speak Dutch. No Dutch is spoken in the Assembly, but only French, English and German. English predominates because there are so many of us and because we are so poor at other languages. We have battery sets with ear phones for all, so that we can tune in either French, English or German on any speaker. This wonderful device is made possible free of charge by one American business man.

On Saturday morning, August 28, at 9:00 a.m., we are to have a Quaker meeting as the worship of the entire assembly. I am listed as having charge of it, but all the Quakers will feel a strong sense of responsibility for the right conduct of the meeting. The Quakers here, in addition to me, are as follows: Thomas S. Brown, Westtown; Bliss Forbush, Baltimore; LaVerne Forbush, Baltimore; Harold Walker, Worcester; Barbara Walker, Canada; Algje Newlin, Geneva; and Percy Bartlett, London.

The last named is representing the

World Committee for Consultation and will report to the London *Friend*.

The happiest experience here is to look about and see so many who carry a great responsibility for the Christian cause. Here are John R. Mott, the Archbishop of Canterbury, Professor John Baillie, Martin Niemoller, Karl Barth, Reinhold Niebuhr, the Archbishop of Upsala. Neither Moscow nor Rome are represented, but that is not *our* fault. They have excluded themselves. With these two exceptions practically every prominent theologian of Europe is in Amsterdam this week. We find we can pray together and make one witness. That is the miracle!

D. ELTON TRUEBLOOD

Amsterdam

August 24, 1948

SALVATION ARMY SPEAKS

This statement has been issued by General Albert Orsborn, international leader of the Salvation Army.

I am urgently impelled to speak on important issues affecting the welfare of the several nations, from the first inter-American Staff Councils, held in Chicago, to all Salvationists of North and South America, the West Indies, Alaska, Hawaii and the Philippines.

With full confidence I call upon our people at this time to inaugurate and pursue a spiritual recovery program. I firmly believe that such a step is necessary to help save the world from disaster.

Artificial stimuli, material incentives and national pride are insufficient of themselves to produce true prosperity. The strength of a nation is dependent, not only upon material resources, but upon character, which in turn is formed and nourished by a balanced plan of life in which God is worshiped and obeyed.

Decline in religion, and deterioration of character and conduct are symptoms of a decaying civilization. Negative doctrines and lawlessness are cause and effect. A drift from God, from faith and from moral standards must inevitably result in the peril and insecurity of all men. When God is dismissed from the affairs of men and human counsels are supreme, all individual rights, values and securities fall; human life becomes a naked struggle, rapacious, cruel and merciless.

Feeling it is necessary at this time, therefore, to affirm certain standards of faith and conduct, I call upon Salvationists:

To witness that personal faith in Jesus Christ is not only an assurance for the hereafter but an indispensable element in the integration of life here and now.

To re-affirm the importance of truth and honor in private life, in daily work and in all forms of public service; to abjure and witness against the cheapening of conscience, the breaking of the pledged word, and the use of deception in any form or for any purpose.

To re-affirm in faith and conduct the authority of the Ten Commandments, believing there is no moral code equal to this in comprehensiveness, authority and beneficence.

To campaign against all forms of gambling, and to emphasize the principles of total abstinence.

To observe and defend the beauty and dignity of Christian standards in sexual morality, profitable alike to individuals and to nations; to declare our loyalty to the sanctions of Christian marriage; to witness against the causes and the prevalence of divorce; to teach and practice the principles of parental responsibility and authority; to cultivate family life and the proper training and guarding of the children. To honor the Sabbath Day; to call men regularly to public worship, and to the praise and service of God; to defend and strengthen the Sunday School by continuing to send our children to it and persuading others to do so.

To witness our belief that war is Satanic in origin and wholly destructive; and to do everything possible to discourage the conditions that engender strife.

To re-emphasize the sacred value of the individual life and the responsibility that goes with it, believing that this individuality in matters of conscience and conduct is of the greatest possible value and importance, and must not be evaded by leaving moral decisions to the group. Man must re-discover himself, and establish individual character controls.

We speak with freedom. We have no entangling alliances or commitments. We were raised from the people; we belong to the people; we work among the people. We make this declaration, not to preserve a particular system, but to assist in the recovery and prosperity of the world and to further the purposes of the Kingdom of God among men.

If I were to try to read, much less answer, all the attacks made on me, this shop might as well be closed for any other business. I do the very best I know how—the very best I can: and I mean to keep going until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.

ABRAHAM LINCOLN

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Randolph Caldecott — An Appreciation. By Mary Gould Davis. (Lippincott, 1946.)

During the last ten years I have recognized that the children's books winning the Caldecott Medal were to be trusted, to be bought, and to be loved. Robert Lawson's *They Were Strong and Good* (1941) will inspire all parents, who read aloud this excellent book, to urge their own older generation to set down family history and anecdotes before such information is lost forever.

Elizabeth Orton Jones' pictures of Rachel Jones' *A Prayer for a Child*, who asks to be "wrapped in sweet security" is a perfect book to send new parents. (1945)

Maud and Miska Petersham have been writing and illustrating beautiful books for twenty years and more. *The Rooster Crows* is one of their best, a delightful anthology of Mother Goose Rhymes "and all the old songs that ever I heard." (1946)

These three, as well as Dorothy P. Lathrop's *Animals of the Bible*, (1938); Thomas Handforth's *Mei Li* (1939); Ingri and Edgar Parin d'Aulaire's *Abraham Lincoln* (1940); Robert McCloskey's *Make Way for Ducklings* (1942); Virginia Lee Burton's *The Little House* (1943); Louis Slobodkin's *Many Moons* (1944); and Leonard Weisgard's *The Little Island* (1947), are Caldecott medal winners.

But who was Randolph Caldecott? In *An Appreciation* written by Mary Gould Davis, reproductions of his sketches, notes from his writings and about the books he illustrated, and a biography of this beloved artist are presented for the first time in many years.

His love for animals and understanding of them, as well as his unflinching interest in people, is inherent in his work all through his life. Children love his pictures of the robin and rook in *What the Blackbird Said*, or the animals and children in *Lob Lie-By-The-Fire*, *The Babes in the Woods*, *A Frog He Would a-Wooing Go*, and the giant and his roly-poly wife in *Jack and the Beanstalk*.

Randolph Caldecott, born in Cheshire, England, in 1846, died in St. Augustine, Florida, in 1886, was a contemporary of Kate Greenaway whose illustrations of children's books of the 19th century are much better known. It is a Caldecott Medal, however, that is awarded each year to the best new picture book that carries on the great Caldecott tradition and helps to cultivate a fine and artistic taste in children.

JOSEPHINE M. BENTON

The Family and God, by Russ Freeman, published by the Rural Life Association in cooperation with the Tract Association of Friends, 304 Arch Street, Philadelphia, Pa., and the Rural Life Committee of Indiana Yearly Meeting; 1948, 13 pp. Price five cents.

It is a short and basic discussion of family life on a Christian, Quaker basis. The price is low enough to permit members of a discussion group to have

enough copies for each member. The content is so arranged as to make discussion easy. There are thirteen small pages, packed with specific suggestions as to procedure and values. Both individual and group thinking are necessary. Many people will want to send this important pamphlet to their friends. Counselors will want a supply to use as opportunity presents itself.

WILLIAM J. REAGAN

GOVERNMENT PREACHES TO CHURCH

Sir Stafford Cripps, Chancellor of the Exchequer, has urged the Anglican Church to strike out militantly against "every evil thing that exists in our world and national society."

In an address to the bishops attending the Lambeth Conference, Sir Stafford declared:

"We have to realize that preaching to small congregations of the converted or the repetition of archaic prayers, the language of which is little understood by the less-educated, or the singing of hymns whose words are often strangely inappropriate to our present circumstances, is not going to win over those who never attend church and who are absorbed in their own very practical and immediate needs and concerned primarily with their own material difficulties and frustrations. My hope, therefore, is that the Church of Christ militant here on earth will . . . lead its forces to attack every evil thing that exists in our world and national society, not fearing the consequences but bold in the conviction of its own power for good."

TIDES

The tide's against us, and although we row
With steady strokes toward the haven's light
It dims upon us, and with growing fright
We hear the thunder of the maelstrom grow.
Some pull in oars, and cry, "O fools to throw
Your strength away before the time is right!
Who can contend against the ocean's might?
Let the tide turn before our strength we show."

The tide will turn. But not before it sweeps
Men, cities, nations to destruction's pit,
And only they who now shall battle it
Will have their vessels ready, when it creeps
Like liquid music, full and fuller flowing
Toward the heavenly port of all our rowing.

KENNETH BOULDING

KEEP BURNING THY LIGHT

A curtain of darkness is over the world;
The sky is not blue; the stars are not bright;
Keep burning thy light!
Keep burning thy light!

The vision is weakened by sorrows and death;
The shadows are deep; obscure is the night
Keep burning thy light!
Keep burning thy light!

We travel by pathways of pain and of fear;
The glory of the dawn is not yet in sight;
Keep burning thy light!
Keep burning thy light!

Don't give up your hope; courageously fight
For beauty, for kindness, for peace and for love;
Thy life in God's life; thy hand in God's hand,
Keep burning thy living and wonderful light!

FRANCISCO E. ESTRELLA

FOR FRIENDLY ACTION

KNOW YOUR FIVE YEARS MEETING

In the Work for Peace

Number One

In THE AMERICAN FRIEND of August 5 a page-size outline of the Five Years Meeting was given. This is the first in a series which will give flesh to that skeletal outline.

Certain departments now in the Five Years Meeting are older than the Five Years Meeting itself. The earliest of these is that on peace, which was started in 1867 as the Peace Association of Friends in America. This is evidence of the central place which peace work had in the minds of Friends. It was their first cooperative movement.

When the Five Years Meeting came into existence in 1902, this Association was waiting to be used, but did not become at once a definite department. By a process of development it became incorporated and in very recent years the name was changed to the Peace Board of the Five Years Meeting.

Here are some of the present facts about it which reveal the way in which this part of the money for the United Services is spent:

1. Merton Scott is the full-time secretary, and this fact assures personal attention to the work. He is consistently engaged in meetings and contacts across the Five Years Meeting. Here are some activities which he fosters.

2. A Counsel and Information Service has been set up by the Peace Board for young men of draft age. They may write in and thereby be guided to persons in their area with whom they may counsel or receive information from the Peace Board.

3. Working with the Volunteer Service Council, which is made up of representatives from Peace and other Five Years Meeting departments, they have helped to (a) send a caravan of young speakers through New England; (b) set up a work camp in Mexico; and (c) furnished leaders for several Daily Vacation Bible Schools.

4. A conference of all Friends, with twenty-one out of twenty-four Yearly Meetings in the United States represented, on the subject of conscription, was set up, July 20-22, at Earlham College.

5. A second conference to examine the Peace Testimony of Friends was conducted for mid-west Friends in August. This was done in cooperation with other Friends' institutions.

6. One-day institutes have been conducted in Iowa Yearly Meeting and will be continued in other areas.

7. A traveling lectureship on peace, to be conducted in Friends schools and colleges, has been set up for the year ahead. Samuel Levering in the East and Merton Scott in the West will be the chief lecturers.

8. A full supply of literature is available through them at 101 South 8th Street, Richmond, Indiana. Order *How can our Peace Committee Help Build Peace*—Free.

9. Their work for the year ending March 31, 1948, was done with an expenditure of slightly over \$4,000—a part of our United Services.

CONTRIBUTORS

KENNETH BOULDING — Professor at Iowa State College, Ames, Iowa; Quaker Cove, Fidalgo Island, Washington.

RUBY DOWSETT—New Zealand Friend, Friends World Committee, 20 South 12th Street, Philadelphia, Pa.

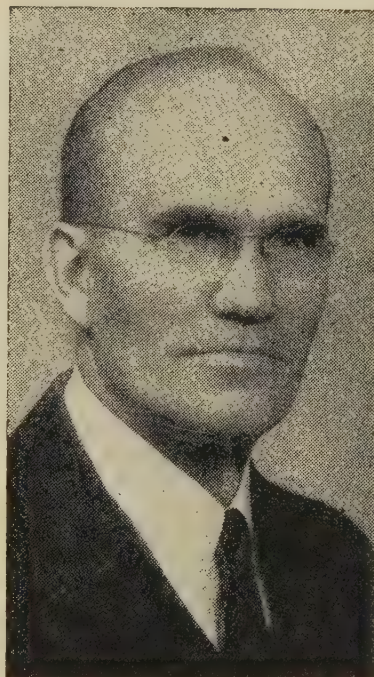
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D. ELTON TRUEBLOOD—Professor of Philosophy, Earlham College, Richmond, Indiana.

CAROLINE B. SMITH—Member of New York Yearly Meeting, 76 Pallisade Road, Elizabeth, New Jersey.

Being orderly come together (you are) not to spend time with needless, unnecessary and fruitless discourses, but to proceed in the wisdom of God.

TESTIMONY OF EDWARD BURROUGH,
1662



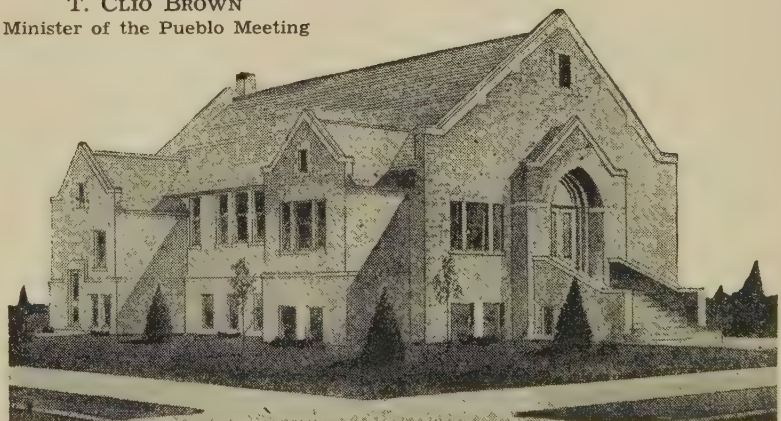
T. CLIO BROWN
Minister of the Pueblo Meeting

CHURCH EXTENSION PROJECT

The Friends Meetings in Pueblo and Beaver Park, Colorado, Nebraska Yearly Meeting, have courageously undertaken the erection of new and adequate meetinghouses. They started when prices were much lower and have been greatly hindered by rising costs. The original estimate of \$16,000 has been raised to \$23,000.

At the latest meeting of the Executive Committee of the Five Years Meeting, solicitation of aid for them was granted and encouraged. Contributions sent marked for that purpose to the Five Years Meeting will be passed on to them.

Pueblo is an important and growing city of the West. This offers to Friends an expanding opportunity.



Pueblo Friends Meetinghouse now under construction

QUAKERDOM . AT . LARGE

TO THE MISSION FIELD

Fifteen Friends, adults and children, will sail from New York in the near future for service in the East Africa Yearly Meeting of Friends in Kenya Colony. This is the newest Yearly Meeting in the Five Years Meeting, having been set up November 18, 1946, with nearly 20,000 members.

* * * *

Marian Grace Blackburn, a member of Fishertown Friends Meeting, Pa., will serve in the hospital at Kaimosi as assistant to Dr. A. A. Bond. For two years she has served as assistant nurse in Earlham College.

* * * *

Mabel Alice Hawthorne will serve as teacher of the children of missionaries. She is a member of the New Hope Friends Meeting in Nebraska Yearly Meeting. Her work in the Africa Mission will meet a long-time need.

* * * *

Ersal and Helen Newlin Kindel and their children, Merlin Roy and Marilyn Beth, will sail to Africa where Ersal Kindel will have responsibility for the Industrial Department of the Mission. Helen Kindel will be of special service in direction of music.

* * * *

De Ella L. Newlin, the mother of Helen Newlin Kindel, is well known as a Friends' minister. She will sail with her daughter and family and live with them on the field. She has served most recently as minister of the Economy, Indiana, Friends Meeting.

* * * *

Helen Ridgeway, a member of the North Wichita Friends Meeting, will serve as bookkeeper and educational statistician on the Africa Mission. She has had experience in the Belgian Congo as a missionary of Kansas Yearly Meeting. She will establish a central mission office where the records and accounts of the Mission will be kept.

* * * *

Pearl Spoon, member of University Friends Meeting in Wichita, Kansas, is well known for her service in the Tennessee Mission as a teacher. She will serve in the Girls Boarding School at Kaimosi as assistant to Dorothy Pitman, in whose place she will be prepared to serve when the latter takes her furlough.

* * * *

Leonard and Edith Wines and their children, Elwin, Evelyn, Elaine and Leland, will sail with the above per-

sonnel to Africa where Leonard and Edith will serve in the department of evangelism and specifically in the Bible Institute where African leaders are trained. They have served pastorates in Iowa, and more recently in Friendswood, Texas, from which they now leave for their new work.

Yorkshire Quarterly Meeting, London Yearly Meeting, sent a greeting "To Meetings of Friends in America," commending Eric G. and Esther Curtis who soon come to America for a year. Eric Curtis will teach at Earlham College.

* * * *

Mary G. Annin of the faculty of Lincoln School, Providence, Rhode Island, has returned from abroad where she visited the school at Creil sponsored by Lincoln School, and families in France with whom the school is in correspondence.

* * * *

A lovely letter from Alsina Andrews in Jamaica reveals a steady writing hand at eighty-four years of age and a keen interest in Friendly affairs. Many Friends in America will be glad to hear this word from her. Her address is Port Antonio, Jamaica, B. W. I.

* * * *

Truman Whitaker and his family were recent visitors at the Friends Central Offices. After a visit among friends in Indiana they return to Poughkeepsie, New York, where Truman Whitaker will continue his service as minister of the Meeting. In one more semester he will complete his work in Hartford Theological Seminary.

* * * *

Ernest E. Mills, chairman of the Rural Life Association, announces that the Seventh Annual Rural Life Conference of the Historic Peace Churches, conducted jointly by the Rural Life Association and Goshen College, will be held at Goshen College, December 2-4. Among the invited leaders and resource persons are: Eugene Smathers, Big Lick, Tennessee; I. W. Moomaw, Agricultural Missions, Inc., N.Y.C.; Professor Baker Brownell, head of the Philosophy Department at Northwestern University; Hugh H. Bennett, Soil Conservation Service, Washington, D. C.; and William A. Albrecht, University of Missouri.

NEWS OF OUR MEETINGS

Scipio Quarterly Meeting was held at Perry City, New York, August 7-8.

Meeting for Ministry and Counsel was held at four o'clock with reports of Yearly Meeting being given by Rolfe King, Floyd Morris, Louise Otis, and Marjorie Trump. The Saturday evening meeting was addressed by Mildred White who gave a picture of her work in Palestine. The young people had a group meeting afterward, as did also the juniors. Sunday morning meeting was held at eleven thirty and was largely attended by Friends from Syracuse, Buffalo, Rochester, Poplar Ridge, and Ithaca. Dinner was served to nearly one hundred and fifty after which the business meeting was held.

* * * *

Accompanied by Francis and Helen Brown, thirteen young people of Wabash, Indiana, Friends Meeting spent one week at Quaker Haven where they took advantage of the spiritual and recreational summer program. They returned filled with enthusiasm and, on August 5, during the Sunday School hour, gave interesting reports of the days spent there. A group of them directed by Francis Brown, sang several choruses used in their song and worship services.

* * * *

Mooresville, Indiana, Friends Church (White Lick Monthly Meeting) presented two brief scenes from early Quaker history, and four episodes from the story of their own church in a pageant given on Saturday evening, July 31, before an audience overflowing the church, as part of the observance of their 125th anniversary. The beautifully-decorated auditorium and the music of the choir added to the impressiveness of the presentation which was concluded with a candle light service. The following morning, members and guests were privileged to listen to an address by Errol T. Elliott and then to enjoy the fellowship of a basket dinner on the lawn. It was a happy occasion with its memories of the past and, inevitably, its challenge for the present and future.

* * * *

Friends of Vassalboro, Maine, Quarterly Meeting write that it would be difficult to estimate the value of the work of a group of Student Summer Service workers, sponsored by the Five Years Meeting, who spent four weeks in service there. They were Martha Peery and Lois Harned, Indiana; Kenneth Morgan, California; Anita Wheeler, Kansas; and Dorothy Castle,

Illinois. They conducted Vacation Bible Schools in East Vassalboro, South China, and East Benton, with an average of fifty in the two larger communities and of twenty-five in East Benton. Pennies contributed by the children were used to send a C.A.R.E. package, shoes and seeds abroad. The group was not only interested in children but in all age groups—conducting socials, discussion groups, and attending near-by Friends Meetings.

* * * *

Bangor Quarterly Meeting was held in LeGrand, Iowa, August 14. Wade Dillavou, pastor of Liberty Meeting, gave the devotions, speaking from the 37th Psalm on the importance of Christian faith. Orval Cox, in charge of the praise service, read from the 105th Psalm. Charles Beals, superintendent of Iowa Yearly Meeting, spoke at the eleven o'clock hour, stressing the responsibility of parents. He said that one should pray to be made something rather than to be given something. He is leaving soon for the pastorate in Portland, Oregon. Following the dinner served in the dining room, the Men's Extension group met to make plans for the coming of Perry Hayden to speak at a public meeting in Marshalltown, September 19. The Woman's Missionary Union met at the same time, hearing reports from all Meetings. At the business session the Nominating Committee reported the officers for the year.

* * * *

Eighteen young Friends of Friends Chapel at Chrisman, Illinois, attended the annual picnic held at Shakamak State Park. In the morning, the group attended the Baptist Sunday School at Jasonville, and in the afternoon enjoyed swimming and boating. On July 25, Amy Jordan, Quarterly Meeting superintendent, welcomed twenty new members into Friends Chapel in an impressive service. At the July Monthly Meeting, it was decided to resume the annual homecoming, to be held on September 12. There will be a service in the morning, basket dinner, and a service in the afternoon. Rex Miller from Ridgefarm Friends Church was elected the new state president of Christian Endeavor at the 55th annual conference held in Monmouth, Illinois, July 22-25. Keith Parr has resigned the pastorate at Friends Chapel to accept the pastorate of Mooresville, Indiana, Meeting, which will enable him to continue his education at Franklin College.

* * * *

A Daily Vacation Bible School was held at the Friends meetinghouse at Perry City, New York, July 6-16. Sessions were held each morning for beginners, primaries, and juniors, with forty-nine pupils enrolled and an aver-

age attendance for the entire period of forty-one. The teaching staff consisted of local leaders under the direction of the pastor, Ellis Eaton. The following were the teachers and assistants: Annelu Ray, Edith Welch, Lois Parker, Helen VanDerzee, Eunice Eaton, Alice Welch, Ellis Eaton, Ruth Carmen, and Mabel Wixom. A very efficient transportation committee under the direction of Pauline Welch made it possible for the children to get to the school. During the school the boys and girls gave \$10.91 as a special missionary offering to be used for bandages to send with our missionaries to Africa. There were over one hundred parents and friends in attendance at the closing program and exhibit of the school.

* * * *

Penn Quarterly Meeting was held in Denver on August 14. Those present were concerned that the current trend toward another war might be changed. Ava Maris and Howard McKinney reported on the peace conference held in Richmond. The topic for discussion in the Meeting for Ministry and Oversight was, "How can we help our members to a deeper consecration?" The conclusion was that the Elders must first become more consecrated. The keen sensitiveness of the saints to sin was emphasized. Howard McKinney, pastor of the Meeting in Central City, Nebraska, brought the message in the meeting for worship. He stated that although many things today would lead one to feel that the world is becoming more evil, the long-run trend of the universe is away from evil. The presence of Flora and Howard McKinney was very much appreciated. Their visitation was in accord with the plan adopted at the Nebraska Yearly Meeting sessions, whereby pastors will attend Meetings throughout the Yearly Meeting when the opportunity opens.

* * * *

Fairfield Quarterly Meeting of Western Yearly Meeting was held at Center Meeting on July 31. Mrs. A. J. Ligaber, chairman of the Migrants Committee of the Indiana Council of Church Women, addressed the Saturday morning meeting. Under the auspices of the Public Morals Committee, Herbert Huffman of First Friends, Indianapolis, gave an unusually stimulating talk on "Leadership." Sunday evening, Robert Gemmer, assistant pastor of First Friends, brought a challenging peace message at West Newton and Valley Mills Meetings Sunday morning, August 15. On that day, Willard and Sabron L. Reynolds, pastors, celebrated their twenty-fifth wedding anniversary by visiting his brother, Allen Reynolds, pastor of Vermilion Grove Meeting in Illinois. Willard Reynolds completed his twenty-fourth year of ministry in

August. Many greetings were received from members of Meetings where he has served. These include Bloomington, Bangor, Lynnvile, and West Branch in Iowa; Southland, Arkansas, where he was principal of the school and pastor; and Poplar Ridge and Clintondale in New York Yearly Meeting.

* * * *

The young Friends of Kansas Yearly Meeting met at Camp Fellowship near Goddard, Kansas, July 26-30, for the annual summer Christian Endeavor Conference. Classes were conducted each morning by some of the pastors. Throughout the camp the power of the Holy Ghost was felt. The Quiet Hour was conducted by Delbert Vaughn, and Kenneth Roberts was in charge of the vesper services held on the edge of the lake. Special numbers in song and short messages were rendered by various young people. The spirit-filled messages of the camp evangelist, Frank L. Davies, Yearly Meeting superintendent, were a great inspiration. Many souls bowed at an altar of prayer and found definite victory. The afternoons were filled with recreation. There were 401 people registered, and many who attended single services. Those who attended returned home more adequately prepared to bring other young people to Christ and to more ably fill their places in all phases of church work. The Kansas Yearly Meeting Christian Endeavor has purchased a tract of land near Arkansas City, Kansas, and plans are being made to convert it into a camp ground for summer conference work as soon as possible.

HORIZON

A decision to establish close relations with Anglican and Protestant Churches throughout the world was made in Moscow by leaders of a group of Eastern Orthodox Churches, most of them affiliated with the Moscow Patriarchate.

* * * *

Total membership of the Presbyterian Church in the United States, stands at 2,274,294—largest in the history of organized Presbyterianism in America—according to an announcement by the Office of the General Assembly.

* * * *

Dr. Frank C. Laubach, noted missionary educator and pioneer literacy expert, has returned after a nine-months tour of eleven African countries. He told a press conference that more than 250,000,000 illiterates throughout the world have learned to read by using the phonetic method which he advocates.

* * * *

The most challenging educational service in the United States is the calling of teachers to the Navajo Indian Reser-

vation. Here are 24,000 Navajo children of school age, with schools for no more than 8,000. Many of this small portion will get no schooling unless all vacancies are filled. Apply for further information and application blank to Dr. George A. Boyce, director of Navajo Schools, Window Rock, Arizona.

* * * *

The most recent churches to accept membership in the World Council of Churches and who selected delegations to the first Assembly, are churches in Japan, Siam and Formosa. The two Japanese church bodies now in the World Council are the Kyodan (Church of Christ in Japan), and the Sei Ko Kwai (Anglican Church in Japan). Each one sent a delegate, permission having been secured from the military occupation forces. The German churches have selected twenty-three official delegates representing all parts of the country including the Russian Zone.

* * * *

Albert Einstein, the great mathematician has said, "Where belief in the omnipotence of force gets the upper hand in the political life, this force takes on a life of its own and proves stronger than the men who think to use force as a tool. The proposed militarization of the nation not only immediately threatens us with war; it will also destroy the democratic spirit and dignity of the individual in our land. The assertion that events abroad force us to arm is wrong; actually our own rearmament, through reaction of other nations to it, will bring about that very situation on which its advocates seek to base their proposals."

CATHOLICS AND CONSCRIPTION

It will be interesting to Quakers and other peace groups who often feel that they are the only ones disturbed over a peace testimony in general, and conscription in particular, to read the statement from "The Catholic Worker." With complete devotion to the Pope and the church which he heads they also quote his "commandments" on peace. Here are the two statements. These are printed only as information:

REASONS WHY WE SHOULD NOT REGISTER

1—Registration is a recognition of the government's right to conscript for war or slave labor in C. O. camps.

2—Registration is wrong because conscription is wrong because war and slave labor are wrong.

3—War is wrong because it violates the Christian commandment of love expressed in the Sermon on the Mount.

4—It is better to go to jail than to violate Christian teaching.

5—Conscription is equalitarian only in that all are made slaves of the gov-

ernment. It is undemocratic because slavery and democracy are incompatible.

6—Conscription is a device to ensure the continuance of a military caste and fasten militarism upon the country. It guarantees that there will be another war, for the surest way to have another war is to prepare for it.

7—As people realize that discrimination against Negroes in the army is officially sanctioned and as they realize that this is to be expected in such a military set-up, self-respecting Negroes and whites will begin to question the whole problem of war itself and refuse to register, not only because of this discrimination, but for the reasons given above. We should establish the habit of civil disobedience in a day when the national state is a great danger.

THE POPE'S TEN COMMANDMENTS FOR PEACE

1—Peace is always in God; God is Peace.

2—Only men who bow their heads before God are capable of giving the world a true, just and lasting peace.

3—Unite, all honest people, to bring closer the victory of human brotherhood and with it the recovery of the world.

4—Banish lies and rancor and in their stead let truth and charity reign supreme.

5—Affirm human dignity and the orderliness of liberty in living.

6—Give generously of aid and relief—State to State, people to people, above and beyond all national boundaries.

7—Assure the right of life and independence to all nations, large and small, powerful and weak.

8—Work together toward a profound reintegration of that supreme justice which reposes in the dominion of God and is preserved from every caprice.

9—The Church established by God as the rock of human brotherhood and peace can never come to terms with the idol-worshippers of brutal violence.

10—Be prepared to make sacrifices to achieve peace.

BIRTHS

CLAMPITT—To Harry and Mildred Clampitt on August 9, a daughter, Shirley Jo, in New Providence, Iowa.

CLAMPITT—To Dean and Helen Clampitt, on January 8, a daughter, Willa Jean, at New Providence, Iowa.

CUTLER—To Lawrence and Vera Hadley Cutler, on June 25, a daughter, Linda May, in New Providence, Iowa.

COLLINS—To Maurice and Mary Ann Bernard Collins, a daughter, Marlene Sue, on August 8, in Marshalltown, Iowa.

HARLAN—To Harry A. and Elizabeth Means Harlan, a son, Richard Hobson Harlan, on June 19, in Indianapolis, Indiana.

HARVEY—To Charles and Irene Harvey, a son, Bruce Charles, in New Providence, Iowa, on March 28.

HURST—To Donald and Alice Woodard Hurst, on August 4, a son, Randolph Woodard Hurst, in Indianapolis.

MUSHRUSH—To Fred A. and Martha Bush Mushrush, on June 27, in Indianapolis, a son, John Douglass.

NEW ENGLAND PASTORATE

Opportunity for pastor in rural Friends Meeting at South Durham, Maine. Meeting is a community church. Parsonage provided. Write to Lelia S. Marsteller, The Maine Idyll, Freeport, Maine.

HOUSING WANTED NEAR PHILADELPHIA

Young Earlham College professor and wife, on leave of absence to study at the University of Pennsylvania, need living accommodations in Philadelphia or suburbs, beginning late September or October. They would be very grateful if some kind reader of THE AMERICAN FRIEND would inform them of the availability of an apartment, small house, or rooms—preferably furnished. Do you know of any such accommodations? Address Paul G. Hastings, Earlham College, Richmond, Indiana.

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SMITH—To A. Vernon and Margie Smith, a son, James Allen, on June 13, at Wabash Indiana.

MARRIAGES

MARSH-LISTER—Mildred Louise Lister, daughter of Raymond and Lola Lister, to Frederick E. Marsh, son of Earl and Mary Marsh, on August 1, in the New Providence, Iowa, meetinghouse, with Guilford Street, pastor of the Honey Creek Meeting, officiating.

METZGER-MITCHELL—Sara C. Mitchell to William Edward Metzger, son of William E. and Clara M. Metzger, on June 25, in Indianapolis.

DEATHS

BENTLEY—Mary Bentley at her home near Carthage, Indiana, on July 9, aged sixty-one years. She was a devoted member of Carthage Friends Meeting. Surviving are the husband, Harry Bentley; two daughters, Martha Jo Bentley and Mary Lou Daggy of Davison, North Carolina; two granddaughters, Joan and Sue Daggy; and a half-brother, O. J. Binford of Butler, Pa. Services were held in Carthage with her pastor, DeWitt Foster, in charge. Burial was in Walnut Ridge cemetery.

DURHAM—Aileen Cox Durham, member of First Friends Church of Indianapolis, Indiana, on July 23. She was married to Roy Durham on June 3, in Indianapolis, who survives her. Robert Gemmer, assistant pastor, was in charge of the services.

MIDDLETON—Paul F. Middleton, on July 11, at Indianapolis, Indiana. He was a member of First Friends church in Indianapolis. Herbert Huffman, pastor, was in charge of the services.

MOORMAN—Joel H. Moorman on August 8, at Indianapolis, aged eighty-six years. He was the only surviving member of the family of Richmond and Mary Morris Moorman, whose families settled in Wayne County in 1822. He was an elder in Hadley Friends Meeting, and a builder by trade. Surviving are his widow, Geraldine Hadley Moorman; a son, Arthur R. Moorman of New York City; a granddaughter, Jeanne Marie Klippinger of Richmond; two great grandchildren, William Henry III and Arthur R. Klippinger; a niece, Lulu Moorman of Long Beach, California. Services were conducted at Hadley Meeting by his cousin, Herbert Huffman—Milo Hinckle, and Louisa Phillips of Amo assisting. Burial was in Earlham Cemetery with Norval Webb offering prayer.

MYERS—Orin I. Myers, son of Elmer and Harriett Myers, on July 6, at his country home near Carmel, Indiana, where he had lived for forty-five years. He was sixty-six years of age. He was an elder of the Gray Friends Meeting. Surviving are his wife, Nora Moore Myers; a daughter, Harriett Landis of near Carmel; a son, Lowell, of Indianapolis; and three grandchildren.

WOODARD—Mary C. Woodard on July 7, at Carmel, Indiana. She was for many years a member of First Friends Church in Indianapolis. Herbert Huffman, minister of First Friends, was in charge of the services.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Dr. B. F. Andrews, 727 Reba Place, Evanston, Illinois. Phone Univ. 4760.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 9670; or Larry Miller, Meeting Secretary, Butterfield 9221.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr. Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning Worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartman Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce Streets, Bible School 9:45; Meeting for Worship, 11:00; Cecil E. Haworth, Minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 N. Alabama Street, Indianapolis, Indiana. Unified Service and Junior Church 10:30 - 11:30; Herbert Huffman, Minister; Robert Gemmer, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, minister. Richmond 78406.

Friends House Meeting, unprogrammed, all-Friends. Meeting for worship 11 a.m., 1137 West 37th Place. AXminster 8567.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets. Meeting for Worship 10:30. Mid-week meeting Wednesday 7:45. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m.

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Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

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Advertising in the Local Meeting Directory. 8 Cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department of The American Friend.

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Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 2nd through September, each Sunday at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church School, 9:45 a.m. Meetings for Worship, 11:00 a.m. and 7:30 p.m. Christian Endeavor, 6:30 p.m. Elmer Howard Brown, Minister.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Seattle Meeting, 6515 Twenty-fourth N. E., (Temp.) 11:00 a.m., Nursery accommodations. Phone Vermont 1657.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY

Friends meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N.W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

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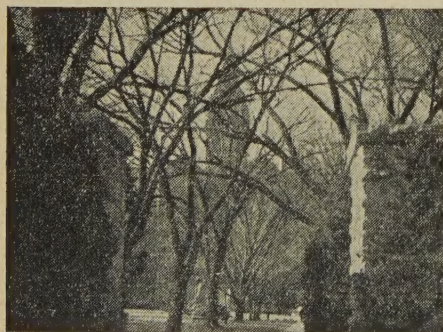
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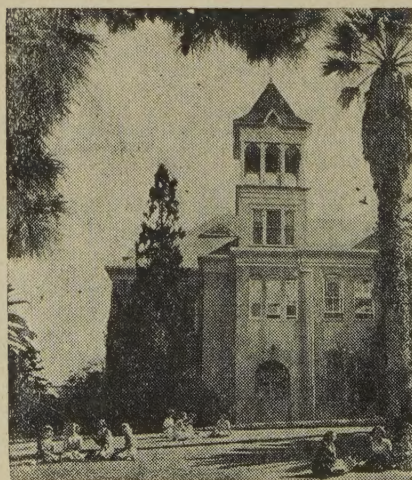
- a. "That this institution, being intended for the benefit of the children of Friends generally, shall continue under the care and superintendence of a Standing Committee of the Yearly Meeting, . . ."
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